

Light :

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—*Paul.*

"LIGHT! MORE LIGHT!"—*Goethe.*

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

One of the apostles of the age, less known in England than he ought to be, is Count Tolstoi, whom I claim as, in some sort, a Spiritualist, a man certainly in the first rank of social reformers. When the Commissioner of the *Pall Mall Gazette*, i.e., when Mr. Stead was in Russia, he saw much of Count Tolstoi, and gives an interesting account of him and his teachings. He, like others, is occupied in an attempt to reveal the Christ, the "supreme Rationalist, Who subordinated every thing to the light that is in a man—the light of reason." He regards the Christ as the Pattern Man, and the stories of His birth and resurrection as purely mythical. The great flaw in Count Tolstoi's system is that he does not make enough of the unseen intelligence in communion with man. He is so full of what I may call Christian Socialism that he does not make so much as I should desire to do of the purely spiritual side of our life, i.e., of its relation with the unseen. Yet he has a strong leaning to mysticism, and his writings are penetrated with a realisation of the spiritual affinities of every creature. If it be permitted to say so, I should say that Count Tolstoi has not yet cleared his spiritual vision, and that, when he has done so, some paradoxes will disappear from his writings. All he writes, it is needless for me to say, is worth the study of all of us who concern ourselves with the deeper problems of life.

Count Tolstoi sums up his creed in some such way as this:—

"The first commandment says, 'Be at peace with all men; consider no man as insignificant or foolish' (Matt. v. 22). If peace be broken, strive to re-establish it with all your strength. The service of God is the destruction of enmity. Be reconciled for the least difference, that you may not lose the true life."

"His second commandment, 'In spite of physical beauty, resist carnal desires; be a husband to one wife only, a wife to one husband, and quit each other under no pretext.'

"Then comes the temptation to take oaths. 'Know that this is an evil, and swear not at all' (which for him means, do not become a soldier and place your action at the disposal of another).

"The fourth temptation is revenge, miscalled human justice. Seek no vengeance, nor justify yourself in that you have been offended, but bear with injuries, and render not evil for evil."

"The fifth temptation is the difference between nationalities, the enmity between races and kingdoms. 'Know that all men are brothers and sons of the one God; break peace with no man under the plea of national aims.' If one of these commandments be left unfulfilled by men, peace will be broken. If all be fulfilled, then peace shall be in all the world. The fulfilment of these commandments excludes evil from the life of man."

"As there are five commandments, so there are five evils:—

"The first evil Christ shows me which destroys the good of my life is enmity to other men, my anger against them. Only lately have I understood and believed this, but it has wholly changed my

relative estimation of the different orders of men. All that formerly seemed to me fine and noble—honours, fame, education, wealth, all the artificiality and refinement of life, a luxurious household, food, dress, and outward appearance—all this has become to me poor and mean. All that seemed to be poor and mean—the peasantry, and obscure position, poverty, rough manners, simplicity in household arrangements, food, dress, and entertainment—has now become for me fine and noble.

"In my way of life, in food, in dress, and in all outward appearances, I must seek all that tends to bind me more closely to my fellows.

"The second evil is loose living—living, that is to say, not with the woman to whom I am united, but with another.

"The third evil to be guarded against is the taking of oaths.

"The fourth evil is resistance of evil by violence.

"The fifth evil is the distinction which we make between our own nation and foreigners."

According to him sin is conscious failure to do the Will of God; and the Will of God is that which each man realises in his soul. To some there is no such realisation at all. Others realise it in varying degrees of intensity and clearness. In proportion to this clearness is the development of the man.

This is, of course, excellent. It is when we come to the future life that Tolstoism is weak. He imperfectly realises the immortality of the soul and all the tremendous consequences of that fact. Some, indeed, wrongly imagine that he denies the immortality of the soul altogether.

"It is commonly believed that Count Tolstoi denies the immortality of the soul. This is a mistake. It is to him the best beloved of all his speculative doctrines. We had many long talks about the soul and the future life.

"'Until two years ago,' said he, 'I thought but little of the immortality of the soul. Now I think of it constantly, and I ever think of it more and more. It is with difficulty that I can tear my thoughts away from the next world. I regret every moment in which I do not feel that I am dying. If men could fully realise the bulk and nature of the next world there would be no keeping them in this. I long to depart. But this is wrong—I should be patient and wait. Yet the thought of death is growing so increasingly pleasant that I need to struggle against the fascination of its approach.'

But, though he does not deny His Godhead, his mental gaze is fixed rather on the human side of Christ's character, on the duties of man as a citizen of the world, and on the practical doing of God's will than on the future life and the faith which usually accompanies the profession of religion. It is not important to disguise this, nor is it necessary to weep over it. We all have our own points of view. The important thing is that a man should be so imbued with that portion of truth which he is able to see as to translate his vision into active beneficent work in the world. He may be wrong, or he may take exaggerated views, but the world may be trusted to tone him down, and the apostles and prophets of humanity have always been enthusiasts.

The following summary of the philosophy of Count Tolstoi's latest work, *Life*, will put with sufficient clearness what I wish to lay before my readers. I have italicised one or two important sentences:—

"In *Life* he enforces his previous exhortation to a life copied strictly from that of Christ, by an exact demonstration of its

reasonableness ; and, to clear the ground, he opens with an attack on all systems which, whether on the part of the Carpenter of Nazareth or against Him, have tried to make men bestial by denying a spiritual existence, or to unman them by over-emphasising it. He arraigns so-called science, the doctrine of the Scribes—Aristotle, Bacon, Comte, Schopenhauer—for having ignored the needs of men to increase a barren knowledge, teaching the separation of the elements to those who would know how to divide their daily bread, and treating force, matter, life, the real problems it had to solve, as axioms in an imponderable philosophy of 'psychics': and which, in order to understand life, observes only its manifestation as movements of matter, forgetting that it studies, not these, but merely their relations and forms. 'Look nowhere,' it says, 'but where the reflections appear; and especially do not regard the object itself, for there is no object, but only its reflection.' He turns then to the error of the Pharisees—those who declare *that man was put into the world in order that he should get safely out of it*—and illustrates the folly of deducing a rational future existence from an irrational one in the present, marking, in his direct fashion, the meanness of such a creed, and outlining incidentally the decadence of forms, which, once the genuine expression of religious emotion, become, by imitation, of chiefest importance in themselves, and are fulfilled with greater solemnity as the meaning of them grows obscure. The negative treatment of the question is completed by an exposition of life, not as the existence of man in time and space, but as the subjection of his animal personality to the law of reason, 'the law in accordance with which his life is perfected,' and only by means of which, with increasing attainment of happiness through submission to reason, can he rise in the realm of life. Finally the acquirement of this happiness by renunciation of its carnal manifestation is explained, and man's animal personality shown as the mere instrument of life, the worn share in the furrow, which 'must not save, but lose, and lose unceasingly,' in producing the bread of the world's well-being. *The new birth—that sudden, mysterious inspiration of the Spirit, and its consequent, the vital, holy, mysterious aspiration of the man—is worked, with a glance at the possibilities of his universal relationship, into a theory of existence, Buddhistic in its breadth, and Hegelian in exactness*; the lives of lost friends being instanced to prove the spiritual force of noble actions, and especially the life of Christ, which still is beside us, as vivid, as visible, to-day as when, for the Jews that rejected Him, it closed on Calvary. Then, to link the previous intimations of true life together, St. John's definition is taken; and love—not that which embraces humanity, not that towards selected individuals or objects, but given to each equally as his need is, scornful priest and Levite as well as the thief-stripped traveller—love, all believing, all-enduring, never-failing, is expounded; and the prevalent conception of it, and of 'the feeling of passion called love' is denounced as mere preference of others for self-pleasing, darkening life, embittering its strife, augmenting the thirst for pleasure, and increasing the terror of death; most fatal, because its fatale phases are the most admired; and our present life 'composed of individualities bound together, desirous of exterminating and devouring one another,' is contrasted with that in a world welded together in mutual service and good-will by the passion of self-sacrifice."

What a strange career has been that of the lady whom an unkind fate has lately consigned to compulsory seclusion. Mrs. Gordon-Baillie seems to be one of those conscienceless products of a godless civilisation, who must be judged differently from other people in whom moral consciousness is not extinct. She was apparently a vain woman, handsome, and full of excellent taste (except when she infringed the law, disregarding the relations of *meum* and *tuum*), yet wholly selfish. She does not seem to have set herself to swindle, except when, as she would have said, she had no alternative. It is extremely doubtful whether she would recognise the moral obliquity of getting from a tradesman without paying what would minister to her highly-cultured tastes. She would have paid him if she had the money: not having the *quid pro quo* she did not pay him. That is all. A clever, attractive, resourceful woman, preying on society with a mask of philanthropy, and no more conscience than a butterfly possesses;—that, in brief, is Mrs. Gordon-Baillie. Is it a pleasant reflection that our modern methods are tending to produce this seductive specimen of the higher civilisation as it appears nowadays?

De Quincey described the dreams of an opium-eater. I

have more than once quoted accounts of the sensations of a hasheesh-smoker. Here is one more:

"The American journal *Science* describes the experiences of a gentleman who placed himself under the influence of hasheesh. He smoked it until he felt a profound sense of well-being, and then put the pipe aside. After a few minutes he seemed to become two persons; he was conscious of his real self reclining on a lounge, and of why he was there; his double was in a vast building of gold and marble, splendidly brilliant, and beautiful beyond all description. He felt an extreme gratification, and believed himself in Heaven. This double personality suddenly vanished, but reappeared in a few minutes. His real self was undergoing rhythmical spasms throughout his body; the double was a marvellous instrument, producing sounds of exquisite sweetness and perfect rhythm. Then sleep ensued, and all ended. Upon another occasion sleep and waking came and went so rapidly that they seemed to be confused. His double seemed to be the sea, bright, and tossing as the wind blew; then a continent. Again, he smoked a double dose, and sat at his table, pencil in hand, to record the effects. He lost all conception of time. He rose to open a door, and it seemed to take a million years. He went to pacify an angry dog, and endless ages seemed to have passed when he returned. Conceptions of space retained their normal character. He felt an unusual fulness of mental impressions—enough to fill volumes. He understood clairvoyance, hypnotism, and all else. He was not one man or two, but several men living at the same time in different places, with different occupations. He could not write one word without hurrying to the next, his thoughts flowing with enormous rapidity. The few words he did write meant nothing."

HOW TO BE HAPPY.

The letter of "Leo" in "LIGHT" for October 27th, contains much beautiful food for thought. One sentence in it reads as follows: "The human race has yet to learn how to be happy." It seems to me that we, or most of us, can learn how to be happy if we only study the writings of many sages past and present. It is not so much that we cannot learn *how to be*, as it is that we cannot learn *to be*, happy.

The recipe by which that state can be achieved is simple and straightforward; the difficulty is to act up to that recipe. That recipe is, "Learn wisdom and practise virtue." Let us develop this maxim in a practical way, instead of contenting ourselves with mere intellectual assent. The object of this contribution is to show how that may be done.

In the first place we must get a clear idea as to what each of the prescribed necessities is. The human soul's two highest attributes are intellect, the power by which it thinks, and whose objective is the discernment of truth; and morality, whose objective is happiness, and whose power is love. These two attributes when highly developed result in wisdom and virtue; wisdom being intellect tempered by morality, and virtue being morality tempered by intellect. Wisdom is therefore that which searches out truth by methods that are approved of by love. Wisdom knows that no unkind or cruel act or thought fails to return, like the proverbial bad penny, to its author. And for that reason it avoids such doings; that is, it avoids doing the slightest harm to any other creature whatever, while at the same time doing its utmost to unearth the secrets of the Most High. Wisdom, therefore, is a seeker after knowledge, while at the same time a preventer of unhappiness to others.

Virtue, on the other hand, being morality tempered by intellect, seeks to do all it can to promote the happiness of every creature about it. Morality demands the exercise of love towards all those to whom it is related; hence to all mankind and all the animal world as well. The exercise of love may easily be carried on in an unintelligent manner; by which means, instead of the benefit that was intended being bestowed on the object of its endeavours, the result is one that would have been better undone. Intellect, however, checks any weak and foolish endeavours to benefit one's fellows, by showing how the good intentions of

morality may be carried to a successful termination. Morality, therefore, says what is the right thing to do, while intellect indicates the best method of carrying out the promptings of its brother attribute of the soul. So that virtue does good things in a sensible manner.

Virtue alone, however, is not sufficient to give true happiness. By itself it can do much, but without wisdom it cannot do all. No person has happier moments than those in which he is beholding the happiness and pleasure of those he loves. When is a father more happy than when surrounded by his joyful, smiling children and wife? When does a woman feel a sweeter calm than when beholding the loving, affectionate care of one or more of her children, or in the contemplation of that which is noble and good in her husband? This is the key by which to find true happiness. "To be happy make others happy," and assuredly will you then join in their happiness yourself. This is the happiness of virtue, but if unalloyed by wisdom it is not yet pure, nor is it permanent. It is not unmixed with feelings of sorrow for the shortness of the time it can last, and when that time is over other matters step in to bring sorrow and grief in their train.

Wisdom counteracts this. Wisdom is the great preventer of misfortune, while virtue is the great manufacturer of happiness. Wisdom is impossible without a store of knowledge; but wisdom is gained by the very acquisition of that store, provided the intellect be not separated from feeling. The knowledge gained by this method preaches doctrines to the soul demanding justice and love, showing that in our stage of progression we are suffering or enjoying our just deserts; and that according as we meet our trials here so shall we progress towards happiness; that we have (as a whole) never been more happy than we now are, and that our future must be one of better state than that in which we find ourselves at present. In fact, it makes us feel that a great truth, perhaps the greatest of all truths, is contained in the following words, quoted from the mediumistic pen of W. N. Rose: "The loving Father wills that His children shall be happy; but that their state of happiness shall entirely depend on themselves, that it shall be sooner or later according as each one wills it."

Expectation and desire are two important causes of unhappiness, on account of the disappointments they so frequently entail. Wisdom teaches us to crush them; wisdom teaches us to expect nothing from beings in the human stage of progression, and so by ridding one's self of desire and expectation here, a great source of misery is avoided.

In the human kingdom the soul has not advanced far enough to manifest these powers, except in a small number. But that number increases. And communities do exist where the endeavours of each member are directed towards the pleasing of the others. As yet it hardly is to be found in larger societies than in the members of households; and in such households the nearest approach to happiness possible on this earth exists. In time the numbers of such households will increase, and I think are now even beginning to coalesce into larger bodies, in isolated cases. It is for us, therefore, in order to be happy to do our utmost to increase the number of those households; by practising, each in his own home, the motto "To be happy make happy." Endeavour to make it a rule of one's life to interest one's self in the hobby and pleasure of the others. Let the interests of one member become the interests of all; let each devote himself to give pleasure to everyone else; and the result of this reciprocity cannot fail to be the highest happiness attainable on earth.

1ST M.B. (Lond.)

"Some men make you feel as though the warm sun had just broken through the clouds, while others make you feel as though a sudden east wind, with its arms full of a cold fog, had caught you with too thin clothing on."

"THE PAGEANT OF LIFE."*

Mr. Barlow has been hailed as a "new poet"; whether he has produced new poetry is another question. We do not in any way deny his originality as a master of passionate and picturesque verse. His command of imagery, the force and fire of his ideas, the clearness and vigour of his style are unmistakable. There are many powerful and beautiful passages in this book, and hardly a weak line from cover to cover. But as we read on there are borne in upon us memories of Shelley, of Victor Hugo, of Bailey's *Festus*, of Dante Rossetti, and of Swinburne. We have the same daring treatment of Divine government and of human love; the same kind of courage in putting forth paradoxes and painting passion; the same restless sympathy with humanity in all its aspects and aspirations. Where Mr. Barlow is most French and least successful is in his travesty of Scriptural tradition. We do not deny his right to consider Jesus Christ as only a man, but there is something too much of the Parisian school in the "suggestion of the love element" in His life, and in representing Judas as the rival of Christ for the love of Mary Magdalene, and therefore urged to his treachery by the natural jealousy of discarded suitor. The story of Mary Magdalene has become one of the possessions of the human race as an emblem of Divine love, elevating and purifying even an outcast woman. There are many opportunities for poets to apotheosise human love without distorting this the most beautiful of all the Bible legends. But though we think the travesty an error, nobody can fail to perceive the purity, vigour, and melody of the poems in which the Christian story is metamorphosed into something like a drama of exalted but ordinary human love.

As a specimen of flowing grace and clear style, we quote one lyric:—

Spirit of Life.

Through all that is, I pour my being's sweetness,
I fill earth's grassy floors that stretch afar,
With heavenly blossoms rounding to completeness
Each golden sunflower, each white clover-star.

From hill to hill I pass. The blue clear fountains
Admit my touch and leap up every one.
I wake the birds to life. I thrill the mountains
With morning kiss of the voluptuous sun.

I speak. Flowers rise, snow-petalled, crimson-hearted;
Birds carrying sunset stamped upon their plumes
Flash through dark groves where sunlight never darted.
I point. Gold lichen gilds the very tombs.

Mr. Barlow calls his book "An Epic"; we should prefer to regard it as a collection of separate little poems on everything in heaven and earth that touches the poet's fancy or awakens his enthusiasm. It is easy to cull several happy lines and passages. His thoughts on women and children are always good and true. For instance:—

"Each child upon the planet born
Brings back that planet's early morn
In the sweet sunrise of his face."

Or this, the answer of the Poet to the Pessimist:—

"Yet nobler hearts rely not on caresses,
They feel as they grow old
That true love ever deepens, though the tresses
Are grey that once were gold."

The man and wife have fought the world together,
Have faced life's stormy air,
Have struggled through black days and evil weather,
Challenged and slain despair.

The man to-day beholds an angel treading
Where once the woman trod:
She is content, within the man's eye reading
No more the man, the god."

For sweet natural thoughts like these that "fall on the

ear like music" we can forgive Mr. Barlow for poems where he attacks themes he is not quite strong enough to master, and grapples with problems he cannot solve. That he is honest in intention and pure in heart we earnestly believe; we simply doubt his wisdom.

SPIRITISM AT BARCELONA.

The French Spiritist journals have naturally much to say about the Barcelona Congress, where Spiritism seems to have been well represented. On the platform of the large hall in which the first meeting was held—the platform, by the way, was covered with green velvet—stood a bust of Allan Kardec, surrounded by palm trees and flowers. M. Leymarie, representing the Société Scientifique du Spiritisme, was met at the railway station by eight officials of the Congress, who conducted him to his hotel. So there was evidently no lack of sympathy with, and honour for, Kardec and his followers, at any rate among the managers of the Congress. The Kardecists went to the Congress also well provided with formulæ as to their *chère doctrine*, so that there could be no mistake about it all. So great indeed was the glory of Spiritism at the Congress that, says the *Revue Spirite* :—

"For the spirit of Allan Kardec present [of course] at these meetings it was a veritable festival; his disciples have glorified him, and his own soul, the souls of his wife and of all the disincarnated spirits who have served the cause, must have been satisfied with the evidently superior character of this Congress, with its moral influences both on the mind of the public and on that of the delegates."

M. Leymarie was interviewed by the Press, and he took the opportunity thus afforded him of enlarging on the teaching of the *maitre*; so all seemed well. And how could it be otherwise? for the Spanish school of Spiritists adopted, among a good many resolutions, one which affirmed that "Spiritism is the contemporaneous form of revelation, and that it solves the most profound moral and social problems."

Yet, somehow, whether it was that the French delegates could not speak or understand Spanish, or whether the Spaniards were in the same difficulty as to the French tongue, this glorification does not seem to have been so absolute and universal as M. Leymarie and his friends imagined. In a recent number of *Le Spiritisme* we get a very curious letter, signed by Señor J. Fernandez and the Vicomte de Torres-Solanot, written in French, and addressed to M. Delanne, the editor of *Le Spiritisme*. This letter says :—

"A great number of our French brethren who have written to us as to the results of the Congress re-assert their convictions to be in agreement with the doctrines of Allan Kardec; they also re-assert their love for the Master. It is true that we have been astonished here in Spain at finding that the generality of Spiritualists accept new doctrines, while, nevertheless, they do not renounce the spirit of progress which the same Kardec inculcates perpetually on his disciples. On this account, we honour ourselves by calling ourselves Kardecists, but without forgetting, as good spirits tell us, that 'Spiritism has said its first word, but not its last.'"

This assuredly means that the unprogressive bigotry of French Spiritism finds no place in Spain, and the word Kardecism must be used in reference to that country with a totally different meaning from what it has in France. It is a curious comment on the blindness of French Spiritists that though Señor Fernandez has been careful to explain what he means by Kardecism as applied to his countrymen, M. Delanne italicises the following passage, which comes after the explanation of Señor Fernandez: "The doctrines of Allan Kardec which rule here have prevailed in the International Congress, and may be said to have triumphed."

As a matter of fact there was a considerable leaven of better stuff at the Barcelona meeting than M. Leymarie

understood or appreciated, for Italy as well as France was represented, and curiously enough by a German, Dr. J. Hoffmann, and this latter had the courage to say "the phase of experiment is almost complete, the social phase must henceforth occupy us."

This is as important as it is interesting, for while Spiritualism in the form of Spiritism seems to share the general stagnation, intellectual, moral, and physical, of France, the nations which are coming to the fore in other respects are taking a broader and more vigorous view of their relations with the unseen.

π.

WERE-WOLVES.

After the reference to these disguised men in "C.C.M.'s" deeply interesting letter, the following report of them, taken from a quite recent publication, may be welcome: evidently this charming writer does not treat of were-wolves with as much belief in their possibility as I, fortified by "C.C.M.'s" opinion, may continue to cherish :—

"In vampires every Roumanian peasant believes as firmly as he does in heaven or hell" . . . "First cousin to the vampire, the long exploded were-wolf of the Germans is here to be found lingering under the name of *prikolitsch*. Sometimes it is a dog instead of a wolf, whose form a man has taken or been compelled to take as penance for his sins. In one village a story is told—and believed—of such a man, who driving home one Sunday with his wife, suddenly felt that the time for his transformation had come. He therefore gave over the reins to her and stepped aside into the bushes, where murmuring the mystic formula he turned three somersaults over a ditch. Soon afterwards the woman, waiting vainly for her husband, was attacked by a furious dog, which rushed barking out of the bushes and succeeded in biting her severely, as well as tearing her dress. When, an hour or two later, the woman reached home after giving up her husband for lost, she was surprised to see him come smiling to meet her; but when between his teeth she caught sight of the shreds of her dress bitten out by the dog, the horror of this discovery caused her to faint away. Another man used gravely to assert that for several years he had gone about in the form of a wolf, leading on a troop of the animals, till a hunter, in striking off his head, restored him to his natural shape.

"This superstition once proved nearly fatal to a harmless botanist, who, while collecting plants on a hillside many years ago, was observed by some peasants, and in consequence of his crouching attitude taken for a wolf. Before they had time to reach him, however, he had risen to his feet and disclosed himself in the form of a man; but this, in the mind of the Roumanians, who now regarded him as an aggravated case of wolf, was but additional motive for attacking him. They were quite sure that he must be a *prikolitsch*, for only such could change his shape in this unmistakable manner, and in another minute they were all in full cry after the wretched victim of science, who might have fared badly indeed had he not succeeded in gaining a carriage on the high road before his pursuers came up.

"I once inquired of an old Saxon woman whom I had visited with a view to extracting various pieces of superstitious information, whether she had ever come across a *prikolitsch* herself. 'Bless you,' she said, 'when I was young there was no village without two or three of them at least, but now there seem to be fewer.'

"'Is there no *prikolitsch* in this village?' I asked, feeling particularly anxious to make the acquaintance of a real live were-wolf.

"'No,' she answered doubtfully, 'not that I know of for certain, though, of course, there is no saying with those Roumanians. But close by here, in the next street, round the corner, there lives the widow of a *prikolitsch* whom I knew. She is still a young woman, and lost her husband five or six years ago. In ordinary life he was a quiet enough fellow, rather weak and sickly looking; but sometimes he used to disappear for a week or ten days at a time, and though his wife tried to deceive people by telling them that her husband was lying drunk in the loft, of course we knew better, for those were the times when he used to be away *wolving* in the mountains.'

"Thinking that the relict of a were-wolf was the next best thing to the were-wolf himself, I determined on paying my respects to the interesting widow, but on reaching her house I had the cruel disappointment of learning that Madame Prikolitsch was not at home."—E. Gerard's *The Land Beyond the Forest*, Vol. I., p. 321, published in 1888.

A. J. PENNY.

CONCERNING THE MEMORY OF SPIRITS.

FROM SWEDENBORG'S *Spiritual Diary*, VOL. III.

"Every spirit, and still more every society of spirits, exhales a sphere from itself, which is from its principles, or the life of principles or persuasions; with the evil genii from the life of cupidities. Thence flows their sphere, which is a sphere as it were of instincts, arising from this source, and when this sphere exists it is a certain operative general principle (*commune*) which, when it acts upon a man's memory, summons up thence whatever is in agreement with it, and thus the general principle of spirits excites all the concordant particulars from the man's memory; thence spirits speak, and think that it is from themselves, and they also persuade man that what he says is from himself. Where such a sphere predominates there everything which is excited, though in fact most false, appears as true, and is confirmed. The confirming things which flow forth are very numerous, and of such variety that I have wondered whence they could have procured them, as it were, extempore, when yet it is nothing else than this general sphere which excites them; for spirits as they lack memory are possessed of a certain instinctive something which acts in the manner described." (No. 4195.)

"In the other life it is not allowed that one should use his own memory, for the reason that everyone who draws the past from his own memory is not only anxious concerning the future, and vexes himself from the fact that the present is unlike the past, but he indulges grief in whatever state he is; and then also as was perceived, he wishes to live only from himself, for to live from one's memory is to live, as it were, from himself, which for many reasons is not allowed to a spirit, but to a man more than to a spirit. As a spirit, thinking from the memory of a man, thinks himself to be a man, if he were to use his own memory he would think he was not the man, but himself; wherefore for reasons of use, in order that he may be subservient to man, it is not allowed to exercise his own memory." (No. 3962.)

"I heard a certain spirit rehearsing to another the enormities he had committed in the life of the body, and this as to every word which had fallen from him. This was done rapidly in order, without hesitation, by exciting ideas to the life together with the circumstances, in the way that spirits speak, which is rapidly. It was attended with interior acknowledgment on the part of him to whom he spake; this took place several times. It was thence shown that spirits have with themselves all the particulars of the memory, and lose not the minutest thing, except bones and flesh, which are common to men with brute animals, and that thus they have no reason to grieve for the death of the body, inasmuch as they are still living. To such souls as loved the corporeal memory and grieved at the loss of it, it was shown that they had all and singular the things of it with themselves; notwithstanding (this love) they are not willing that their evils should be called out thence, and thus be made manifest; for all their actions, thoughts, and ends would thus be manifest before others. On hearing these things they are not willing that they should be made manifest by the laying open of that memory." (No. 4430.)

"I heard a certain spirit speak with another. I was acquainted with both in the life of the body. He described the genius and character of the other, and what opinion he had of him, and then recited a letter which he had written, and many other things in a series. The other acknowledged the whole and was silent. Hence it may manifestly appear that spirits have a memory of material things, but it is not allowed them to draw upon it, except when the Lord permits. He then said that he knew a good many more particulars, and was desirous to produce them, but he was not permitted." (No. 4313.)

"Spirits have not the memory of material things, but another interior memory which in the present life is imperceptible. They have a certain instinct of such a quality that they desire and covet this thing or that according to their nature and state, and when they thus desire and covet, everything suitable and agreeable to it in man's memory is excited. Such is their influx. It hence appears that all life is from cupidity, even that of the intellectuals, and thus from love, for this, be its quality what it may, excites the intellectual faculties, which manifest themselves conformably; this I have learned from the ample experience of many years. From their being those who desire, they know no otherwise than that they are those that think, with man; and with me they are those who speak from themselves concerning material things, for all things conform themselves to desire and love, in which is life itself." (No. 4253.)

"It was shown me by lively experience in what manner spirits excite the thoughts of man. They speak as man thinks, or man thinks as they speak, and those that are nearest as if in sleep, knowing no otherwise than that they are themselves the men. Whatever things they excite and speak of among each other, these the man thinks, both being in a similar idea." (No. 4257.)

"If it were permitted to spirits to be in corporeal memory, they could not possibly be among other spirits, for then evil spirits would immediately know whatever of evil anyone had thought or done; for all ideas are communicated in the other life. Thus they would bring forth from his memory nothing else than evils and falses, and thus would rush upon him, and continually infest and torment him. Wherefore, the Lord only knows what man thinks and does prior to his becoming a spirit." (No. 4125.)

THE FUTURE LIFE.

In the *Neue Spiritualistische Blätter* of September 20th, appears a letter signed "Fidelis," referring to the essay on the Future Life, by the editor, Dr. Cyriax, of which I gave a translation in "LIGHT."

"Fidelis," while expressing great admiration for the article in general, takes exception to some of the ideas it contains, and especially to the words "vergeben" (forgiven), and "Gnade" (mercy or favour) in two particular sentences. The letter, which is of considerable length, is written from the orthodox Christian point of view, and contains frequent quotations from the New Testament.

The word "Gnade" in the sentence beginning, "Gnade gibt es im Geisterreich nicht," I have rendered in my translation by "favour" instead of "mercy," both words being given in the dictionary, because it seemed to me more in accordance with the writer's views and meaning. In a former paragraph he says, speaking of the spirits of very wicked men, that when they begin to repent of their wickedness and to feel a horror of their surroundings and debased state of existence "they soon perceive in the distance spirits of light, who are ready to help them," &c. This certainly does not exclude the idea of "mercy" on the part of the ministering spirits of the Most High, who is a God of Mercy—only the repentance and the desire to amend must begin with the sinner himself.

The following is a translation of Dr. Cyriax's comment on the letter of "Fidelis":—

"We have only to remark, with reference to the so-called reply of our esteemed correspondent 'Fidelis,' that we are neither theologians nor do we write in accordance with any theological views, be they Christian, Jewish, Mahomedan, Buddhistic or other. We write solely as a Spiritualist and publish our personal experiences as well as those of spiritual intelligences, who have long been inhabitants of the spirit realms. Therefore we only have to do with experiences, and not with the promises or sayings to be found in the Scriptures. He whom rational Spiritualism does not content and who needs other support as well, can retain as much of his religion as appears necessary to him, for Spiritualism is the basis for every religion, but as we exclude neither Jews, Turks, nor heathens, we do not wish to make Spiritualism purely a Christian faith. We have intentionally used the word *vergeben*, therefore, in the sense of *erlassen*, *nachlassen*, *ablassen* (released, let off, remitted) and as we can neither see God nor communicate with Him, and as we can perceive in the spirit world no trace of punishment being remitted through mercy (*Gnade*), we have written in accordance with the strict truth."

"V."

For some time past my medial powers have been strong enough to enable me to obtain frequent communications from the spirit world without the assistance of any other medium or circle, and those who enjoy a similar privilege know what a happiness it is to have sweet communion with friends "on the other side" in the privacy and solitude of one's own room. My principal spirit guide not only gives me much information about spiritual matters, but takes the kindest interest in all my proceedings, especially in literary pursuits, and always advises me with regard to articles he considers it desirable for me to translate from the German for "LIGHT." In a letter from him, written through my hand automatically, the following passage occurs. I may just say that before I received it, I had not the slightest intention of writing the above short article:—

"You cannot do better than translate the articles written by the editor of the *Neue Spiritualistische Blätter*, because he is a very enlightened man and sees things from the right point of view. You will not translate the letter by 'Fidelis,' it is not worth while; I quite agree with the remarks made by Dr. Cyriax afterwards, and it would be a good thing if you could translate his few words, after saying they were in answer to a letter objecting to some of his expressions in his essay on the future life, and you can say that your own spirit communications very much agree with the views set forth in the essay."

"V."

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office *in advance*.

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All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.

Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed " ————— & Co."

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

NOTICE.

It is particularly requested that all Books borrowed from the Library of the London Spiritualist Alliance may be returned without delay. It has been found necessary to re-arrange the Library, and subscribers who have any books in their possession will oblige by forwarding them at once.

Light:

EDITED BY "M.A. (OXON.)"

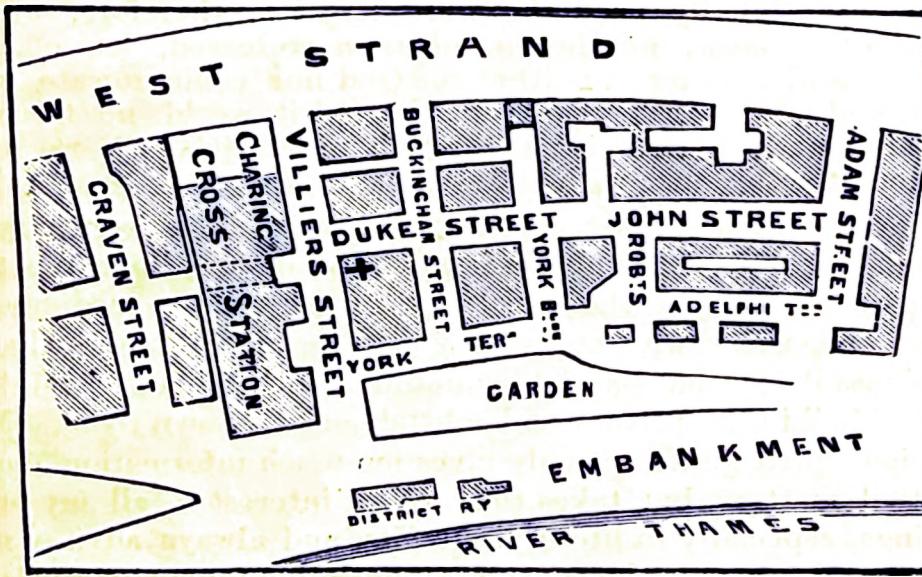
SATURDAY, NOVEMBER 10th, 1888.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects, good and desirable. Letters should be confined to the space of half a column to ensure insertion.

OUR NEW MOVE.

We are about to take a step forward. For a long time we have felt that our existing accommodation in Craven-street was wretchedly inadequate. In fact we never regarded the premises as anything but temporary. The problem that confronted us was to get suitable accommodation near to Charing Cross, in the centre of London. We have succeeded, and are to move at once into commodious premises, which will satisfy existing conditions. When we outgrow them we will move again.

The sketch which we append will show the exact position of our new habitation, the address of which is 2, Duke-street, Adelphi, by Charing Cross, W.C.



+ 2, DUKE-STREET, ADELPHI, W.C.; OFFICES OF *Light* AND THE LONDON SPIRITUALIST ALLIANCE.

It will be seen that our new home is little more than a stone's throw from the old one. Our new rooms will comprise an editorial office for "LIGHT," where we hope to see friends who have business with us, or who desire information such as we can furnish. There will be a comfortable library and reading-room with all current papers and magazines devoted to our subject. We have also secured the use once a week of a large room under the same roof, adjoining our own rooms, which will serve for members' meetings. We hope to have more frequent

gatherings of members of the Alliance, and the room to which we refer is large enough to accommodate our own members, though, we fear, not sufficient to allow of our inviting other friends. We propose to continue our St. James's Hall meetings to which members can, as heretofore, invite their friends, but less frequently than has been the case hitherto. Our meetings at 2, Duke-street, will be members' meetings, and there our principal addresses will be delivered and discussions held.

There is reason for this apart from the desirability of holding more frequent and less formal meetings. While those who are interested in Spiritualism have shown no unwillingness to attend our meetings, they have not thought it incumbent upon them to join our Society. We have incurred considerable expense by these entertainments, and we are of opinion that we may reasonably curtail that expenditure, at the same time providing our own members with greater privileges than they have hitherto enjoyed.

Accordingly, announcement will be made in due course of a series of meetings to begin in 1889, when addresses will be given and discussions held on matters of general interest to us all. We confidently look to our friends to strengthen our hands by their continued interest and pecuniary aid. All the work of "LIGHT" and the Alliance is done without remuneration: but we could utilise £500 to great advantage in advertising and necessary expenses of the conduct of the paper. Is it too much to ask those who can easily afford to do so, to remove from our shoulders the galling burden of poverty?

MR. LAURENCE OLIPHANT.

We deeply regret to learn that Mr. Laurence Oliphant's condition gives his friends grave anxiety. But the sensational accounts published in the *World* and copied into the Press generally have no other foundation than "Moi-même's" imagination, which is always vivid. Mr. Oliphant has moved to Twickenham, bore the journey well, and the latest news of him will be found in Mrs. Oliphant's letter in another column.

BURIED BEFORE DEATH.

In the Government of Volhynia on the borders of Austria, the wife of a peasant was buried while in a state of trance. The gravediggers, after the funeral ceremony, shovelled earth on to the coffin and woke the occupant. She cried and groaned, and promised (so the story goes) all she had if only they would release her. (We are not told how she made herself heard.) But these men went away and told the husband, "who was surrounded with guests drinking to the memory of the deceased." The conclave decided that the corpse was possessed by an evil spirit, and should be disinterred at once, and that "an aspen stake should be driven through the body" to prevent it "walking." A deputation waited on the priest for permission to disinter the body. He rushed horrified to the grave, only to find that the body was dead, and bore traces of a violent struggle to avoid the most horrible of deaths.

"THE perpetual battle of Christian principle is with that artful, cunning, many-headed sinner self. Pardon and eternal life are free gifts, but self-conquest is not a gift but an achievement."—T. L. CUYLER.

"I DECLARE in the presence of God, and testify it before His judgment (where all things shall appear, and everyone shall give an account of his doings), that I myself know not what is happened to me, or how it goeth with me, save only that I have a driving will. Also I know not what I shall write, for when I write, *the spirit doth dictate the same to me in great wonderful knowledge*, so that I often cannot tell whether I (as to my spirit) am in this world or no, and thereat I do exceedingly rejoice and therein sure and certain knowledge is imparted to me, and the more I seek the more I find, and always deeper."—J. BOEHME'S *Twenty-seventh Epistle*.

"THE MORAL IDEAL."*

This charming little volume treats life entirely from the occultist point of view. Its title and terminology are not technically connected with Modern Spiritualism ; but it should interest Spiritualists on account not only of its contents, but also of its historic antecedents. A short summary of the latter will fitly preface our remarks on the actual work, in view of the recent discussions about Heredity in these columns.

The pottery of Etruria was, a hundred years ago, the centre of a movement of reform, unpretending in its methods, but as essentially revolutionary as anything that was going on at the time in Paris. Josiah Wedgwood familiarised the public with exquisitely delicate little cameos, not cut in any precious material, but moulded in potter's clay. Looking back from the point of view of our present knowledge, one cannot but feel that this was a prophetic symbol of the destinies of the family he was to found. His house was the meeting-ground of a brilliant array of genius of different orders :—Erasmus Darwin (already studying the origin of species), Wordsworth, Flaxman, Mackintosh, Godwin, and many others.

The centre of the group was an invalid son of the potter, who seems to have been wonderfully in advance of his time. Amongst other incidental achievements, Thomas Wedgwood made sun-pictures nearly half-a-century before Daguerre. He also invented, and communicated to Erasmus Darwin, the method now in use for curing conical cornea, thirty years before Von Graefe made himself world-famous by re-inventing it. But the study of his life was the development of what he called "Genius," by which he meant the faculty of *seeing new truth at first hand*. Unable from ill-health to devote himself to any special pursuit, he made it his mission to combine the observations of the thinkers around him, with a view to write a book on the best method of teaching children to substitute for costly sources of enjoyment the exquisite delight which common sights and sounds and flavours afford to him (and to him alone) who has learned to make of each trivial sensation a means of revelation.

Thomas Wedgwood died (1805) at the age of thirty-five, having made a widespread reputation as a thinker, and a profound moral impression on all around him. Why his MSS. were not published by his survivors has never been ascertained. It was long supposed that they were taken to India by the friend to whom Wedgwood confided them, and there lost or destroyed. But they were found in England in 1882 by a medium, who was led to the discovery by a singular series of communications. Historically and morally these documents retain a perennial value ; but many of the psychological observations recorded by Thomas Wedgwood have, since his time, been made over again by Hinton and others ; and are now common-places of literature. Wedgwood longed passionately to become instrumental in the organisation of rational education. On the same scrap of paper which contains his last directions about the arrangement of his chapters, is written this touching sentence : "How exhilarating is the thought that if, by the labour of my whole life, I can add one idea to the stock of those concerning education, my life has been well spent." The memorials of this sufferer, baffled throughout life by illness, and disappointed after death by the friends to whom he had entrusted his MSS., would be, for any but a Spiritualist, almost unbearably painful. Our faith, thank God, permits us to hope that he has been, and still may be, an inspiring influence over other writers ; perhaps over some who do not know themselves to be mediums, through whom the dead are speaking.

* *The Moral Ideal.* By Julia Wedgwood. Trübner and Co., Ludgate Hill.

A sister of T. Wedgwood married a son of Erasmus Darwin, and became the mother of Charles Darwin, whose works present a singular combination of the hereditary Darwin ideas with the peculiar Wedgwood method of handling. Darwin's works seemed for a time to be giving a materialistic tendency to science ; because he studied the laws of development (which are quite general), in relation, chiefly, to the physical and lower intellectual faculties. But if he too much neglected the application of his own principles to the higher faculties, his cousin has now made ample amends for his neglect, by applying the same hereditary method to an investigation of what may be called the *Origin of Species of Moral Ideas*. As he taught us to look on the strife between animals, in the light thrown on that long warfare by the conviction that it has been an essential agent in the development of the specially human powers, so the volume now before us will force every attentive reader to look on the most foolish and vulgar theological squabbles as preparation for that serene knowledge of the Unseen Unity which every religious difference among men has done something to deepen and enlarge. It shows us the whole machinery of evolution at work to prepare the successive groups of men which are the vehicles of Revelation for successive portions of religious truth.

For the book is, as we said, profoundly occultist. It represents each Church, State, and Race as a group of human particles, held together by the impulse to develop some special idea, to utter some special message ; dissolving as soon as the revelation for which it was organised has been effected and the message with which it was charged has been registered for posterity. It is hardly too much to say that Miss Wedgwood presents human history as a series of séances, and the most typical men of each age as mediums, hypnotised and partially blinded to certain portions of moral truth by the overwhelming impulse to express the special truth with which each is charged.

The authoress does not condescend to controversy. She brings forward no arguments to *prove* the existence of a spiritual force controlling human destiny ; but simply shows what light is thrown on admitted facts by assuming such control. She lays stress on no statements the accuracy of which has been, or seems likely to be, doubted by anybody ; she concedes to opponents, whatever they may choose to claim ; taking for the materials of her exquisite series of cameos the commonly accepted facts of history and literature ; and utilising for her purpose whatever may be granted by common consent.

So Thomas Wedgwood left costly luxuries to those incapable of appreciating the luxury which common pleasures afford to him whose powers are fully developed. So Charles Darwin left "The Infinite," "The Absolute," and "The Eternal" to such philosophers as fancy that deep truths are necessarily expressed in solemn words ; and quietly revolutionised philosophy by studying the predilections of earth worms and the marks on a pheasant's wing. The truest genius dares to leave rare jewels to be scrambled for by whoever is not artistic enough to make gems out of common clay ; the truest faith dares to leave the miraculous elements in history to be contended for by those who cannot believe in the spiritual unless startled into belief by something exceptional.

Though the book is the outcome of a profound study of the classical literature of all ages, it contains little which the reader of average culture may not readily follow. But it must be read with care ; those who attempt to skim it will waste their time. It is, as we suggested above, a genuine collection of Wedgwood cameos ; a hasty glance will perceive nothing more interesting than a confusion of innocent white clouds against a background of uniform blue sky. He who will linger over the details will find a new

meaning in the ancient saying that the Creative Artist breathed His Spirit into the dust of the earth, and made of it His own image. The method of the book is utterly Darwinian in its absolute reliance on the evidence of facts. And the moral deduced from facts by Charles Darwin's continuers is this:—

"No ideal is possible, if that which is idealised knows no beyond. Man can strive towards no virtue in which he does not feel the sympathy of God. He must feel himself in some sense a fragment, if he is ever to discover his true oneness. Virtue must be a refracted ray from something above virtue; duty must be the aspect, visible in our dense atmosphere, of a higher excellence extending far beyond it. Man, if we judge him by history, knows himself only so far as he turns towards the Eternal Other of the human spirit; he finds his true unity only as he finds a larger Unity which makes him one with himself and with his brother man."

"CHRISTIAN SCIENCE HEALING."*

An article in the *Saturday Review* for October 13th must have made the late Mr. Beresford Hope turn uneasily in his coffin. That very amiable and very common-place man contrived a pretty toy. This was the hot pincers of Torquemada to (morally) pinch the quivering flesh of anybody who dared to say a word against High Church millinery, High Church architecture, High Church postures, High Church sermons, High Church catechisms, the "gear and tackle of the priest," as Carlyle puts it. The great enemy of the religion of posture and imposture has always been the Mystic. Creeds crumble and he remains. In consequence the *Saturday Review*, Mr. Beresford Hope's toy, has not been very kind to Mystics.

But the article that appeared on October 13th, reviewing Miss Lord, is a new departure. The man that wrote this sentence cannot have an orthodox fear of Mystics.

"With her philosophy, as a philosophy, we have no fault to find. It is a combination of Stoicism and Quietism. It starts from the idea that Fear is the great evil in human life, and Lucretius begins at no other point. But whereas Lucretius demolishes Fear to his own satisfaction by demonstrating that the gods are indifferent and life a dream, Miss Lord takes the stoical view that 'the All is the Good. . . . After a training in ascetism, you will have learned the truth of John vii. 16, 17: 'If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself.' To criticise disrespectfully this manner of thinking is very far from our intention."

As Miss Lord's main thesis is that the knowledge of God is a growth in the individual breast that cannot be communicated by Bishops, Bonzes, Mahatmas, but only by the Quietist processes of Madame Guyon, Molinos, and Boehme, the concession is noteworthy.

This brings us to our own notice of Miss Lord's book. It has been frequently urged against her that her title, *Christian Science*, confuses theology and physiology, a confusion that, in the present volume, is not always restricted to title. But if with these two particular words she can convert Saturday Reviewers, or, better still, their readers, to the higher Spiritualism, instead of quarrelling with her, we should wish her God-speed. The harvest is very extensive; the number of Carlyle's Patent Digesters innumerable. Miss Lord has been most active in her propagandism. Last winter she gave eight courses of lectures. Each course consisted of twelve. Each lecture lasted an hour. And so great is her fluency that she managed to give an air of novelty to each lecture.

Christian Science in its ultimate is Mysticism, for Miss Lord justly holds that a cancer in the soul is far more important than a cancer in the larynx. She starts from the postulate that matter and evil are non-existent, and that pure mind is the all in all.

* *Christian Science Healing.* By Frances Lord. (London: George Redway.)

"Certain great spiritual truths have been the comfort of man in all ages and always come within his ken when he reaches a fit point in evolution."

"These truths always strike each person as a 'discovery,' and indeed inevitably do so for they can only be learnt by perceiving them. Spiritual evolution does of itself bring forth new truths also."

"The learning to entertain true thoughts is man's business on earth."

"Since All is One, a person who thinks truly is likely to have good health."

"If he pursues Truth for the sake of seeking any advantage (health) and not for the love of Truth and for the sake of serving God and Man, he will find his pursuit vain sooner or later."

This means, as we take it, that Miss Lord would attack the soul before the body. The Quietist is the only permanent healer. Her processes of affirmation and denial have been more than once noticed in "LIGHT."

But there is one point in Miss Lord's book that puzzles us. Her teaching, in a word, is Buddhism. And yet somehow she confuses the genuine Buddhists with the Esoteric Buddhists, and has not one kind word to say for them. Have not the Esoteric Buddhists been convicted of fraud? This last question does not form part of our present inquiry; but we must point out that Buddhism and Esoteric Buddhism differ as black from white. The last teaches that any attempt to bridge the two worlds, except under the guidance of certain Mahatmas in Tibet, is fraught with vast peril. This would virtually make Yoga or Quietism impossible in Europe, Africa, America, and all Asia except in a few inaccessible regions. Buddhism, on the other hand, teaches the one great truth that the inner quickening alone is life.

"He whose inner quickening is pure has bliss for an inseparable shadow." (DHAMMAPADA.)

"He who has not developed the inner quickening, him sorrow follows as the chariot wheel the horse." (IBID.)

"To the eyes of Tathagata the regions of the Sakwala (seen Cosmos) are like a plain." (Sutra in forty-two sections.)

"Look upon this world as a bubble. Look upon it as a mirage. The foolish are immersed in it but the wise do not cling to it."—(DHAMMAPADA.)

"The outside form of things is without substantial reality. When once we know this fact we are freed from pain." (DHAMMAPADA.)

We conclude by recommending to Miss Lord's notice the pretty Buddhist parable of the man who was born blind:—

"Once upon a time there was a man born blind, and he said, 'I cannot believe in a world of appearances. Colours bright or sombre exist not. There is no sun, no moon, no stars. None have witnessed such things.' His friends chid him; but he still repeated the same words.

"In those days there was a Rishi who had the inner vision; and he detected on the steeps of the lofty Himalayas, four simples that had the power to cure the man who was born blind. He culled them, and mashing them with his teeth applied them. Instantly the man who was born blind cried out, 'I see colours and appearances. I see beautiful trees and flowers. I see the bright sun. No one ever saw like this before.'

"Then certain holy men came to the man who was born blind, and said to him, 'You are vain and arrogant and nearly as blind as you were before. You see the outside of things, not the inside. One whose supernatural senses are quickened sees the lapis-lazuli fields of the Buddhas of the Past, and hears heavenly conch shells sounded at a distance of five yoganas. Go off to a desert, a forest, a cavern in the mountains, and conquer this mean thirst of earthly things.'"

The man who was born blind obeyed; and the parable ends with its obvious interpretation. Buddha is the old Rishi and the four simples are the four great truths. He weans mankind from the lower life and opens the eyes of the blind.

"THERE are only two centres, God and ourselves; and we must rest on one or the other. If we rest our full weight upon ourselves, we are not resting so much as the weight of a feather upon God, but simply living in ourselves and for ourselves."—MANNING.

JOTTINGS.

Mr. and Mrs. Morse, on the eighteenth anniversary of their wedding, were the recipients of many presents and abundant good wishes from their friends on the Pacific coast. Mr. Morse is on his way home.

Mr. Page Hopps's monthly instalment of spiritual food (Nov. 20, 21) tells of "God's Highway in the Desert," and "Trust in the Living God." Very excellent are these discourses. The series, we are glad to see, is to be continued for another year at twopence a month, or in half-yearly parts at one shilling. They can be had direct from the author, Lea Hurst, Leicester.

The *Pall Mall Gazette* unkindly calls the *soi-disant* Stuart Cumberland "a babbling bantling." We have heard less appropriate designations of that self-asserting person. His book is sheer stuff. Even the *Pall Mall*, which (as the editor says) "launched him into London life"—may it be forgiven!—says that Cumberland writing Cumberland is rather dull work. Dreary drivel rather!

Sarah Tytler publishes with Chatto and Windus a three-volume novel, entitled *The Blackhall Ghosts*.

"The Historic Faith: a faith which has weathered the assaults of eight stormy centuries, and which is gaining every year a firmer and a more reasonable hold upon the intelligence and affection of mankind."

So says the Dean of Windsor: we fear he lives in a fool's paradise. His historic faith is as unpractical as his optimism. Both need revision.

The *Phrenological Magazine* is severe on the Archbishop of York. "The base of the brain is larger than the coronal region. However favourable his opinions of another life may be, he would prefer to continue in the flesh, especially if free from pain. He would feel very uncomfortable without a wife. He delights to see a table well laden with the bounties of life." All which is calculated to make anyone who is acquainted with his Grace's history to smile, and even to chuckle.

The Evolution of Providence, by C. M. Wheelock, is a very singular production. The discourse was delivered at Spokane Falls, Oregon, U.S.A., and must have proved attractive. "An earthquake kills men like flies. The cholera, small-pox, pestilence cut them off with grape-shot. Nature grinds hearts to pigments for the shifting canvasses of life." That is the sort of thing.

Mr. Redway sends us the *Grammar of Palmistry*: by Katharine St. Hill, published in 1889. Whence it appears that we are getting on, and the prophetic is no longer rare. The little manual of a hundred pages is quite the best that we have seen on the subject, and in these inquiring days should have much attention paid to it. The expression of the soul through the body—and this is one method of it—is worth careful study.

One Sarah Tanter has been sentenced to a month's hard labour for imposing on the credulity of maid servants by fortune telling. We take no stock in such things, feeling sure that a time will never come when human credulity will fail, or knaves cease to trade upon it. Where there is sham there is also a reality to the counterfeit.

The *Religio-Philosophical Journal* reproduces, with approval, our comments on the ridiculous séance in Carlyle's house. It will, we do not doubt, endorse our remarks on the unfortunate lady who was the chief performer in the farce.

It would appear that the Americans who are disturbing the peace of the King of Wurtemberg's ancestors and vexing their souls are also causing trouble down here. The closing sentence of the *St. James's* paragraph that the King "was born in 1823 and has no children" is very suggestive:—

"The extraordinary stories which have been current about the King of Wurtemberg culminated on Wednesday in a despatch from Stuttgart, which announces that the King's Ministers have declared they must resign unless his Majesty dismisses Mr. Woodcock, the American who has been taken into royal favour as secretary and companion. A semi-official telegram from Stuttgart had already given a denial to rumours touching the King's exclusive addiction to Spiritualist practices. There was a tone in this *démenti*, however (the Vienna correspondent of the *Times* says), which compelled hesitation in accepting it; and now the undoubted fact of a Cabinet crisis having occurred gives something like confirmation to the reports as to the King having allowed himself to become influenced by sundry Americans who have turned his mind overmuch to spirit-rapping and other such practices. It makes the story the more unpleasant that the Americans in question are openly stated to have derived no small pecuniary profit from the King's Spiritualistic enthusiasm. King Charles was born in 1823, and has no children."

CORRESPONDENCE.

History and Allegory.

To the Editor of "LIGHT."

SIR,—So far as I have succeeded in unravelling the somewhat intricate indictment of my friend "C.C.M." his leading objection is to my omission of any reference to the transcendental—or, as I prefer to call it, the universal—Christ. I prefer this term to the other, because "Christ," whether under individual manifestation or not, is, by His very nature, transcendental, being always "in Heaven," in the sense in which I explained this phrase. But the objection in question was due, it seems to me, to the failure fully to apprehend the purpose of my letter, which was, not to give an exhaustive account of all that is implied in the term "Christ," but to point out the distinction between Christ and the human personality in and through which Christ is manifested, in order to rescue a doctrine which is purely spiritual from a presentation which, by degrading it to the physical plane, constitutes, in my view, a perversion of it in the highest degree misleading and idolatrous, and such as to "make the Word of God of none effect." My purpose being thus to deal with what "C.C.M." properly terms the microcosmic Christ, there was no call to treat also of the macrocosmic Christ. But it is precisely because I recognise the latter also that I am unable to assent to the doctrine propounded in *Scientific Religion*. For if, as I hold, the macrocosmic Christ consists of the associated higher consciousnesses, or Divine spirits, of all the regenerated and perfected human egos throughout the universe, and represents, therefore, the individualisation of the Supreme Being, or personification of the Divine Impersonal, through man, by means of evolution—the "Son" in which the "Father" finds His ultimate full expression as do the unmanifest light and heat of the system in the solar orb—it cannot be that His manifestation in man needs for its accomplishment the action from without of any individual entity such as is described in *Scientific Religion*, in the passage cited in my letter of October 13th, since this would be to remove the process from the category of the universal, essential, and immanent, to that of the particular, accidental, and extraneous, and at the same time to make it physical instead of spiritual. It is in this macrocosmic Christ that I have learnt to recognise the "Head of Humanity" and "our Lord," in that He is the counterpart, equivalent, or correspondence, evolved through humanity, of the Lord, the Logos or Adonai of the Godhead. Hence the description of him by Stephen as "standing on the right hand of God."

The purely spiritual nature of the process whereby the soul ("Mary") conceives the Christ, is implied in the very character of the agent employed to inform her thereof. For Gabriel, who is the Hebrew equivalent of Isis and Artemis, and represents the Moon, denotes the intuition, or reflective principle of the soul. And, moreover, beings of the order intended are by their very constitution incapable of contact with matter, and, consequently, of exercising the function ascribed to them. The very fact of their two-foldness, or constitution of soul and spirit alone, without any third or intermediary element, debars them from physical manifestation, and restricts them to their function of illumining souls. Creation appertains to the Eternal and Infinite, not to the Derived.

As regards the book for which "C.C.M." bespeaks my "more benevolent consideration," I can assure him that with its moral aims and aspirations I am in hearty sympathy, and that in my esteem for the earnestness, zeal, and courage of its author I yield to no one. But I can have no such consideration for a doctrine which, by its exclusion of a Divine Substance, and therein of the true Divine duality, and of any possibility of the soul, its virtual divinisation of matter, its materialisation of things spiritual, its perversion of the doctrine of regeneration and the "Divine Marriage," and other fatal limitations, indicates for me its derivation from spheres magnetic, reflective, and illusive, rather than from the sphere celestial, positive, and divine.

To those of your correspondents who insist upon regarding the Gospels as historical in the accepted sense of the term, I commend the following summary of the unimpeachable results of critical research:—

"Thus, to take the leading items of Christian belief—the whole story of the Incarnation, the expectation of the Messiah, the announcement by the angel, the conception by the Virgin, the birth at midnight in a cave (or stable), the name of the immaculate mother, the appearance to shepherds of the celestial host, the visit of the Magi, the flight from the persecuting Herod, the

slaughter of the innocents, the finding of the Divine boy in the temple, the baptism, the fasting and trial in the wilderness, the conversion of the water into wine, and other like marvels, the triumphal entry into the holy city, the passion, the crucifixion, the resurrection and the ascension, and much of the teaching ascribed to the Saviour—all these are variously attributed also to Osiris, Mithras, Iacchos, Zoroaster, Krishna, Buddha, and others, at dates long antecedent to the Christian era. And monuments and sculptures still exist, showing that the entire story of the Divine Man of the Gospels was, long before Moses, taught to communicants and celebrated in sacraments in numberless colleges of sacred mysteries."—*The Perfect Way* (Lecture I., par. 44.)

But this is not to say that there was no actual person to whom the Gospels applied these things. It is only to say that they represent, at least mainly, the *spiritual* history of such person, and that they recognised that spiritual history as common to all manifestations of the Christ, in that, whatever the *degree*, the *kind* is one and the same; which fact is of itself a proof that their subject is the man spiritual and not the man physical, since the history of the latter varies in each case, and cannot be told in the same terms.

EDWARD MAITLAND.

Theosophic Teaching.

To the Editor of "LIGHT."

SIR,—Allow me to express my admiration for the gallantly-continued onslaught of "Eothen" on Theosophy. There are three of his points, however, which I should like to notice briefly—(a) "The huge and portentous immorality of the *main* tenet of the Theosophists." (b) That the individual after death splits into two distinct halves, one absolute perfection, and the other absolute evil, and that Theosophists believe that the sole link between the seen and unseen world is an army of such beings of absolute evil. (c) He also apparently imagines that *Esoteric Buddhism* contains the last word on Theosophy, and that the editor must, therefore, be, as he terms it, general of the Theosophical camp.

First of all may I be allowed to draw a distinction between Theosophists and members of the Theosophical Society? The former are those who are striving to attain true manhood, the latter profess themselves interested in the objects of the Society; the distinction is well marked by the French words, "*Théosophe*" and "*Théosophiste*."

(a) Students of Theosophy are well aware that such books as *Esoteric Buddhism* are but rough sketches, and intended as hints to searchers from men who have studied such mysteries more deeply, rather than rigid scientific text-books. The understanding of such a book varies according to a man's progress in such sciences. You will, therefore, find few members of the Theosophical Society who will admit exact definitions of ideas which are as expansive as a man's intuition, and incapable of exact limitation until the natural definition of knowledge comes to settle the question. Till then such teachings are for the vast majority of us but the most necessary hypotheses in every direction with our present knowledge. From such considerations, therefore, Theosophists who are ever striving to get to the "within" of things admit no teaching in itself as an infallible and divine revelation, knowing full well that while to one a wayside flower may shadow forth the mysteries of creation, to another it is simply a flower.

(b) Seeing that the absolute is one, absolute perfection and absolute evil are one and the same thing, so that from a metaphysical point of view "Eothen's" second deduction is faulty. Against his further assumption that "Theosophists believe that the sole link between the visible and invisible worlds are beings of evil," it is perhaps unnecessary to protest, so strongly is it at variance with all the teachings of Occultism in all tongues and times. "Eothen" turns the oft-repeated warnings of Occultists to beware of mistaking transcendental materialism for Spiritualism into a denial of genuine spiritual communication.

(c) It is a pity that Mr. Sinnett's well-written and sensible paper has not been received in the spirit it was written, but construed by "Eothen" into "the Theosophical change of front," as he so grandiloquently heads his article. The former gentleman has certainly done most excellent work and has, and will have, the thanks of all who know that he has honestly laboured for the advancement of the thought and good of humanity. Seeing, however, that Theosophy is world-wide, the popularity of any work on Theosophy does not constitute the writer or editor of the book general or leader of the movement, and to write such

a statement is to unnecessarily sow the seeds of misunderstanding, which I am sure "Eothen" would not wish to do.

If it will not take up too much of your valuable space I should like to explain a point or two in your correspondent "G.A.K.'s" letter. First, the distinction between individuality and personality is one following from the idea of Re-incarnation. The individuality is the "Sutratma" or thread on which the beads of the personalities or various re-incarnations are strung. Generally speaking, the Higher Self is the individuality, and the Lower the personality. The great ignorance is the attributing the real ego or self to the lower ego or personality.

As to the consciousness of the astral body after death and all such exact knowledge, the time has not yet come for the publication of precise information; the term astral body itself being much misunderstood. In the majority of cases, however, the "shades" are galvanised into material manifestation by foreign life fluids. "G.A.K." says that such theories are absurd to all who have had experience of Spiritualism; he must, however, remember that the majority of the members of the Theosophical Society are those who have, so to speak, gone through ordinary Spiritualism, some of our number having studied the subject more deeply, and had experience of more phenomena, than many very experienced Spiritualists. He speaks of Nirvana as absorption into the Divine Spirit; will he substitute expansion into the Divine, which after all comes to the same thing?

His next objection is to the Theosophic conception of love. Now, all things are comparative; so also with love. What is in one phase called love may, from a higher standpoint, be selfishness. A mother's love is indeed beautiful; love of country, true patriotism, is a grand and noble thing; but most beautiful and noblest of all is love of humanity, the great orphan, and this is what we should all strive towards. To help our struggling brethren is the only reward we should seek, and we should find this in the work itself, leaving the results to the Great Law. Love of humanity is the highest ideal possible, for a man can only know the deity in humanity; in such love there must be absolute justice, and then all the so-called virtues of our lower selves will, compared with this highest ideal, appear not so entirely beautiful, and in realising this we shall be enabled to comprehend the mystic utterance, "If ye hate not father and mother, yea, and your own life also ye cannot be My disciples."

In all this I hope that none will forget that we are all endeavouring to solve the same mystery, and that our first duty is to help one another.

Eos, F.T.S.

To the Editor of "LIGHT."

SIR,—In dealing with spiritual affairs one of the greatest difficulties we have to encounter is the inadequacy of words to convey to our readers or hearers the sentiments we wish to express.

In reply to your query, "What is the difference between personality and individuality?" I would answer that the personality is the mortal form, which belongs to the earth and constitutes our man as known to materialistic science, but is not immortal and must perish like all other forms. The individuality is the ego, composed of the sixth and seventh principles of *Esoteric Buddhism*, which re-incarnates and progresses through various personalities. This separation, however, does not take place immediately at death, for after death we are left with the four higher principles, which for a certain period may be considered as constituting a partially conscious entity. It is plain,* however, that by the loss of the body the fourth principle (the animal soul) has lost its power of objective activity, and it cannot, therefore, have any continued existence unless it is enabled in some way to attach itself to matter, as, for instance, through a medium.

On the other hand, the spiritual nature in man is rendered freer by the absence of the body and is enabled to shake off the fourth principle,† carrying with it the higher portion of the human soul, while the lower fades slowly out with the fourth principle. Thus the personality is completely dissolved and the Karma which has been generated during the past life attaches itself to the individuality which enters into the state of Devachan.

Your correspondent, "G.A.K.", has struck on the same rock as "Eothen." He has mistaken the form for the real self. "G.A.K."

* Is it? Then how comes it that communications of a perfectly coherent nature have been received from spirits who have left this earth thousands of years, and in whose account of themselves there is no flaw?

† This use of terms renders our correspondent's letter very unintelligible. Most of us do not know what a "fourth principle" is, or, indeed, whether there be any "fourth principle."

says: "Such a being (the Higher Self) is no doubt divine and immortal, but it can have no interest for me if I myself am not to survive." But I would remind "G.A.K." that *he himself* is that Higher Self if he could only recognise it, and if he would endeavour to find it in his own heart, instead of expecting to find it in some divine and immortal being. Outside himself he might then learn to know that the Higher Self is God, that we have all emanated from that source, that we are in reality sparks from this great central sun, and that the material bodies with which we are clothed are only illusions which will fade away when the divine spark is withdrawn.

Both "G.A.K." and "Eothen" evidently are ignorant of what Theosophy really is, but at the same time they do not hesitate to condemn it.

"G.A.K." says Theosophy requires "all human affections to be blotted out." If these affections are in opposition to higher development they must be blotted out; if they are not in opposition why call them *human* affections? But this is verging on Occultism, which sometimes asks: "What mother would not sacrifice hundreds of lives for that of the child of her heart?" and, "What true lover or husband would not break the happiness of every other man around him to satisfy the desire of one whom he loves?" This is but natural, you say. Quite so, in the light of human affections: less so in that of Divine universal love.

For while the heart is full of thoughts for a little group of selves, how shall the rest of mankind fare in our souls?

When shall we learn to practise the teachings of universal brotherhood and love? Thousands of years have passed since first they were given to our forefathers, and what use have we made of them?

Is it not time for us to devote our attention to the evolution of a higher and purer class of human beings, instead of condemning the opinions of others, which we imperfectly understand?

J. M. WILSON, F.T.S.

Altruism.

To the Editor of "LIGHT."

SIR,—May I add a few words in answer to the important questions asked by "Anxious"?

I make no "claim" as to any personal attainment; I am only seeking to point out a way.

God places us where He intends that we shall live. In that position we are confronted with certain practical issues, one being whether we shall under all circumstances be willing to yield strength, spiritual or physical, to those whom God places about us, or whether we shall at any time, or under any circumstances, consciously withhold that strength. My belief is that we should ever seek to place ourselves in the attitude of giving, leaving it to the all-wise and all-loving Father to protect us, whenever protection be necessary. We are His; we can have no life except that which He gives us; and as all our fellow creatures are equally His, we have no right to withhold from any of His children that which He has lent to us for their use as well as our own. We may fail again and again in practically reaching this position, but if we do not steadily hold it in view we shall certainly never gain the desired goal.

With regard to retirement, solitude may become necessary, because having failed to reach one-ness with the inexhaustible source of all life we are depleted by contact with our fellow creatures. As a rule, however, such isolation is necessary for spiritual rather than physical re-inforcement; so I believe.

It is difficult, even for the subtlest ears, to discern the song of a sky-cleaving lark above the din of a crowded thoroughfare, and it is infinitely more difficult to preserve one's purest spiritual intuitions intact in noisy and narrow psychical spheres. Therefore, to help one's fellow creatures most effectually it may sometimes be necessary to draw away from them and nearer to God for a little season, in order to deliver a fresh-spoken hope from Him to His struggling children.

With regard to my husband's malady, the doctors pronounced it beyond the reach of medicine the last of August. Since that time he has taken no drugs. Such help as he has had, therefore, has been magnetic and spiritual. The former (animal magnetism) has been of use, but our dependence lies rather in spiritual than in physical aid. What the result will be none can say; his recovery is as yet far from complete; but of this we are sure, that the one effort should be to hold personal desire in abeyance, and that the perfect Will of God will then be wrought out, unhampered by any selfish inclination.

ROSAMOND OLIPHANT.

SOCIETY WORK.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, STRATFORD, E.—Meetings free, every Sunday at 6.45 for 7 o'clock.—M. A. BEWLEY, Sec.

ST. PETER'S CHURCH DEBATING SOCIETY.—A meeting will be held at the St. Peter's Church Schoolrooms, Portobello-road (Bayswater end), on Tuesday, November 13th, at 8.30, when the subject of debate will be "Spiritualism." Mr. W. O. Drake has been invited to give the opening address.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS, 24, HARCOURT-STREET, MARYLEBONE-ROAD (NEAR EDGWARE-ROAD STATION).—Sunday next, November 11th, at 7 p.m., Mr. Hopcroft. On Tuesday, the 13th, a bazaar and sale of useful and fancy articles will be held from 3.0 to 9.30 p.m., and the two following days. Proceeds to be appropriated to Spiritual work, which will be explained on the opening day.—J. TOMLIN.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last addresses were given by Mr. U. W. Goddard and Miss Blenman to fairly good audiences. Next Sunday Mr. Rodger will give an address at 11 a.m., on "Astronomy," and Mr. Iver MacDonnell on "Our Delusions." On Tuesday, November 20th, Mr. R. J. Lees will give a lecture on "Spirit Mediums v. Conjurers," with illustrations of the latter.—W. E. LONG.

THE LONDON OCCULT SOCIETY, 351, EDGWARE-ROAD, NEAR EDGWARE-ROAD STATION (omnibuses pass the door).—Last Sunday evening Mr. Hocker gave four instances of phenomena which could hardly be covered by the theory of telepathy, and which went far to prove the spiritual theory. Next Sunday, at seven, Mr. Walker will give a trance address, followed by clairvoyant tests. During the evening Mrs. Tindall will sing "Heavenly Rest." On the following Sunday, Mr. Waite will lecture on "Alchemy." We hope that on both these occasions our friends will muster in good force.—F. W. READ, Hon. Sec., 33, Henry-street, St. John's Wood.

VICTORIA HALL, ARCHER-STREET, BAYSWATER.—On Sunday morning last we had a very harmonious meeting and a good audience. Short devotional addresses were given, followed by healing by Mr. Goddard, sen., and clairvoyance by Mr. Towns, jun. In the evening Mr. Hopcroft gave the address, subject: "Spiritualism: its Relation to Religion and Humanitarianism," which was a practical and concise treatment of the subject. Several clairvoyant descriptions were given and acknowledged to be correct, the excellent audience being apparently well pleased with the proceedings. Next Sunday, at 11 a.m., service, with healing and clairvoyance; in the evening, lecture by Mr. T. H. Hunt.—W. O. DRAKE.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—Owing to the progress made in Glasgow, and an increase in the number of investigators, the members have taken a much larger and better hall, the Bannockburn, at 36, Main-street, South Side, Glasgow, where services will be conducted on Sunday mornings and evenings, and on Thursday evenings, as usual. The remaining evenings are available for séance circles, lectures, &c. —G. WALROND, Cor. Sec., 41, South Cumberland-street, Glasgow.

LONDON CENTRAL FEDERATION OF SPIRITUALISTS.

The Sub-Committee has met and decided upon the basis of Federation, which, when accepted by the General Council, will be published next week, together with all particulars respecting the conference and mass meeting of Spiritualists, which will be held in Goswell Hall, Goswell-road, London, on Sunday, December 2nd. It is most probable that the details announced last week will be adhered to. The Committee believes the proposed basis to be prepared on such broad views that all earnest seekers after truth will feel they can work on the same platform.—W. W. GODDARD, 6, Strath-terrace, St. John's Hill, Clapham Junction, S.W., Reporting Hon. Sec. (pro tem.).

TO CORRESPONDENTS.

SEVERAL letters are unavoidably held over.

DUM SPIRO SPERO.—Next week.

SOLOMON W. JEWETT.—No, thank you.

L. M.—We cannot reopen the Re-incarnation discussion.

K.—Mr. Oliphant, we regret to say, is still very ill. See notice.

X. Z.—We must beg our correspondents to keep letters within bounds in due regard to space.

WM. YEATES.—The length of your letter renders it impossible for us to use it. We have forwarded it for perusal to "C.C.M."

"NOTHING is surer than that if we suffer ourselves to be drawn into too close proximity with people, if we overestimate the degree of our proper tendency towards them, or theirs towards us, a reaction is sure to follow."—N. HAWTHORNE.

BIBLIOGRAPHY OF SPIRITUALISM.

COMPILED BY "M.A. (OXON.)

[The books herein enumerated represent the chief forms of thought respecting Spiritualism and kindred subjects. In recommending them for perusal I do not necessarily endorse the views set forth in them, as is apparent, indeed, from the obvious fact that these are heterogeneous and in some cases inconsistent. I say only that it is well to hear all sides, and that these books present the opinions of thoughtful persons in various times on various phases of a great subject. It is needless to add that I have attempted no classification. The order in which works are mentioned is purely arbitrary, nor do I pretend that my list is complete.]

July, 1888.

"M.A. (OXON.)"]

Footfalls on the Boundary of Another World. R. DALE OWEN, 1860.
The Debateable Land between this World and the Next. R. DALE OWEN, 1871.

[Two charming books, many years old, but always fresh and new.]

Spiritualism in the Light of Modern Science. W. CROOKES, F.R.S.
[Science on Spiritualism: facts and no theories.]

Miracles and Modern Spiritualism. A. RUSSEL WALLACE.

A Defence of Spiritualism. A. RUSSEL WALLACE.

[Able and very cogent treatises, suitable for those who are making acquaintance with Spiritualism.]

Experimental Investigations of the Spiritual Manifestations. PROFESSOR HARE.
[One of the earliest scientific works by the celebrated American Chemist.]

On Spiritualism. JUDGE EDMONDS and DEXTER.

[A record of personal experience. 2 Vols.]

Zöllner's Transcendental Physics. Translated by C. C. MASSEY.

[A record of personal investigation adapted to the scientific mind that is not afraid of metaphysics.]

From Matter to Spirit. MRS. DE MORGAN.

[An early work strongly to be recommended: with a most valuable preface by the late PROFESSOR DE MORGAN.]

Planchette. EPES SARGENT.

[Perhaps the best book to read first of all by a student.]

Proof Palpable of Immortality. EPES SARGENT.

[On Materialisations. Perhaps a little out of date.]

Scientific Basis of Spiritualism. EPES SARGENT.

[Sargent's last and most elaborate work. All he says is worth attention.]

Startling Facts in Modern Spiritualism. N. B. WOLFE, M.D.

[A record of phenomena of a very startling character, chiefly through the mediumship of Mrs. Hollis Billing.]

Spirit Teachings. "M.A. (OXON.)"

[Personal evidence through automatic writing; bearing on identity, and an argument.]

Spirit Identity. "M.A. (OXON.)"

[An attempt to prove that the claim made by communicating spirits that they have once lived on this earth is borne out by facts.]

Psychography (2nd Edition). "M.A. (OXON.)"

[A record of phenomena of what is sometimes called "independent writing," occurring in the presence of Slade, Eglinton, &c.]

Higher Aspects of Spiritualism. "M.A. (OXON.)"

[Spiritualism from a religious point of view.]

Identity of Primitive Christianity and Modern Spiritualism. EUGENE CROWELL, M.D.

[From a religious standpoint: compare with *Higher Aspects of Spiritualism*.]

Spirit Workers in the Home Circle. MORELL THEOBALD.

[A record of home experiences during many years with several mediums, some being children of the family, and all non-professional.]

Phantasms of the Living. (Society for Psychical Research.) E. GURNEY, F. W. H. MYERS, and F. PODMORE.

[Discussions and evidence respecting thought-transference, telepathy, &c., and much evidence of apparitions at or about the time of death. Not written from the Spiritualist point of view.]

Hints on the "Evidences of Spiritualism." "M.P."

[A brief logical argument. "An application to Spiritualism of the arguments vulgarly held to be conclusive in the case of dogmatic Christianity."]

Incidents in my Life. (2 Vols.) D. D. HOME.

[Vol. I. contains facts in the life of a remarkable medium.]

D. D. Home: His Life and Mission. By his WIDOW.

[An account of a very strange life, with records of facts, and abundant testimony from well-known persons.]

Modern American Spiritualism. MRS. EMMA HARDINGE-BRITTEN.

[A history of Spiritualism in its earliest home and during its first two decades.]

Nineteenth Century Miracles. MRS. EMMA HARDINGE-BRITTEN.

[A record of the phenomena of Spiritualism in modern days.]

Art Magic; or Mundane, Sub-Mundane, and Super-Mundane Spiritism.

Edited by MRS. EMMA HARDINGE-BRITTEN.

Ghostland. Edited by MRS. EMMA HARDINGE-BRITTEN.

[Two weird books dealing with Occultism and Magic.]

Pioneers of the Spiritual Reformation. MRS. HOWITT WATTS.

[Dr. Justinus Kerner and William Howitt. By one of the best writers on Spiritualism.]

The Perfect Way; or the Finding of Christ.

[Mystical, and very suggestive from the standpoint of the Christian Mystic: Edited by the late Dr. Anna Kingsford and Mr. Ed. Maitland.]

Old Truths in a New Light. COUNTESS OF CAITHNESS.

[From a Theosophical plane of thought. Worth attention.]

Mystery of the Ages. COUNTESS OF CAITHNESS.

[A study of Theosophy: the secret doctrine of all religions.]

Theosophy and the Higher Life. DR. G. WYLD.

[A study of Theosophy as a religion by a former President of the London Theosophical Society.]

Sympneumata; or Evolutionary Forces now Active in Man. LAURENCE OLIPHANT.

[Mystical: for advanced thinkers and students.]

Scientific Religion. LAURENCE OLIPHANT.

[His latest work and most profound. On the lines of *Sympneumata*.]

Nightside of Nature. MRS. CROWE.

[One of the earliest books; with some good stories.]

Arcana of Spiritualism. HUDSON TUTTLE.

Career of Religious Ideas. HUDSON TUTTLE.

Ethics of Spiritualism. By HUDSON TUTTLE.

[Works of a robust thinker, whose personal experience as a psychic is great. From a free-thought plane.]

Spiritualism Answered by Science. SERJEANT COX.

[An early treatise from a scientific point of view.]

What am I? SERJEANT COX.

[Psychological: an inquiry into the constitution of man in relation to manifestations of spirit. A little out of date now.]

Angelic Revelations concerning the Origin, Ultimation, and Destiny of the Human Spirit. Vol. I., 1875; Vol. II., 1877; Vol. III., 1878;

Vol. IV., 1883; Vol. V., 1885.

[Communications of a mystical character given in a private circle. For advanced thinkers, and experienced Spiritualists.]

The Soul of Things. W. DENTON.

[Psychometry and Clairvoyance: very interesting.]

History of the Supernatural. W. HOWITT.

[Mr. Howitt's chief work on Spiritualism, a subject on which he was one of our best authorities.]

Ennemoser's History of Magic. W. HOWITT.

[A historical treatise.]

Mysteries of Magic. A. E. WAITE.

[For students only: deals with the Occult.]

Birth and Death as a Change of Form of Perception: or the Dual Nature of Man. BARON HELLENBACH.

Translated by "V." [A translation of a profound philosophical treatise by a great philosopher. For students of metaphysical bias.]

Isis Unveiled. Vol. I., Science; Vol. II., Theology. MADAME H. P. BLAVATSKY.

[Madame Blavatsky's *Magnum opus*: two thick volumes full of argument and dissertation on occult subjects. Not from the Spiritualist point of view.]

The Occult World. A. P. SINNETT.

[A narrative of experience and speculation from the standpoint of a Theosophist. Very interesting.]

Esoteric Buddhism. A. P. SINNETT.

[An exposition of the Wisdom-religion of the East.]

The Purpose of Theosophy. MRS. A. P. SINNETT.

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London Dialectical Society's Report on Spiritualism.

[Worth study, perhaps, in connection with the Seybert Commission's Report.]

Spiritual Magazine. 1860—1877.

[A store-house of argument and fact.]

Human Nature. 1868—1877.

[Many interesting reviews and papers are contained in some volumes.]

The Spiritualist Newspaper. 1869 to 1881.

[A full record of facts during those years with much philosophical disquisition.]

Works of ANDREW JACKSON DAVIS.

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The following Works on Mesmerism, &c., are worth reading.

Researches in Magnetism, Electricity, &c., &c. BARON REICHENBACH.

The Zoist. March, 1843, to January, 1850.

[A magazine with much information on mesmerism, all of which is now fully accepted. Of historic interest.]

Notes and Studies in the Philosophy of Animal Magnetism. DR. ASHBURNER.

Animal Magnetism. DR. WM. GREGORY.

Mesmerism, with Hints for Beginners. CAPTAIN JAMES.

Statuomotism. W. BAKER FAHNESTOCK, M.D.

Animal Magnetism. BINET and FERE.

[A recent work embodying results of research at Paris, under the direction of Dr. Charcot. Latest and best work.]

Animal Magnetism. DR. LEE.

The chief periodicals devoted to the subject are:—

Light (London).

Medium and Daybreak (London).

Two Worlds (Manchester).

Religio - Philosophical Journal (Chicago).

Banner of Light (Boston).

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